the individual self knows itself to be above them. This
reveals the existence in man of a marvellous power and
inclination to enfold within one bracket, the past, the present
and the future and thus to employ our time-conception as
one continuous background to picture forth the onward
march of the race. In doing this, man, as it were, transcends
time. Man can collect into one day, into one moment,
all the seemingly separate experiences, all the apparently
isolated incidents, of a long duration of time. And in this
he shows the capacity to rise beyond time, to outreach the
bounds of time. And this capacity vindicates itself as regards
not only months and years but also centuries and ages,
The ever-accumulating records of history and the ever-
expanding researches of science bear testimony to this fact
that unto man is given the privilege freely to outstep time.
Here is one characteristic in which man is shown to be akin
to God, the Author of time, who is yet above its limitations.
We are not therefore merely Unite individuals. The finite
and the Infinite, individuality and universality are insepara-
bly blended in us as supplements to each other.'

At the same time, we should bear in mind that God is not prior to man as bis predecessor, the latter being an emanation from the former; but He is conceptually prior, that is, as cause to effect, not temporally prior, that is in time. If we take hold of this fundamental difference between conceptual and temporal, priority and succession, we see, as observed by Brahma Rishi Venkata Ratnam, how these cannot go together. God and man are essentially one. Yet God and man stand as .supplements to each other, as already stated above. Hence, when we come to utterances like *cc Aham Brahnasmi)>,* it is not the phenomenal *aham* that says it. For what right has this little 'mote of the phenomenal ' *I'* to say, (I am God ' ? The proper formula is, *"Aham Bmhmasmi)>* and not *(t Brahmahamasmi*". That which is the core and kernel of our life and which, being